

THE
Roanoke Religious Correspondent,

OR

MONTHLY EVANGELICAL VISITANT.

"Gather up the fragments that remain, that nothing be lost."—John vi-12.

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons."—Deut. vi-9.

"Many shall run to and fro, and knowledge shall be increased."—Danl. xii-4.

VOL. I.] DANVILLE, (VA.) AUGUST, 1821. [No. 1.

PREFACE.

Friendly Reader—I now present you with the first number of the CORRESPONDENT: And after thanking you for your kind and ready patronage, earnestly request you to give each number a candid and serious reading; as I purpose to be careful not to send you any thing but what I judge will be worthy of your attention in a religious point of view. Remember that, the present state of your existence is the first, and probationary state; here you must obtain certain qualifications which if obtained, will doubtless be a great consolation to you thro' the various trials and difficulties you may meet in the present state of existence, and render you completely and gloriously happy in the life to come; but, if by your own negligence, you should fail in the acquirement of those indispensably necessary qualifications, you must of consequence drag out a miserable and unhappy being for ever.

more; therefore, it is doubtless the indispensable duty of every person to pay the first attention to a preparation for eternity.—*"Time, how short! Eternity, how long!"*

The letters to a young Minister, contain a comprehensive sketch of Church history, from the Apostolic age to the present time, with thoughts on the probable state of the church under the millenium reign of Christ; and will be read with interest by every lover and searcher after truth; we purpose to publish one of these letters in each number, for the information of such as may not have the convenience of studying Ecclesiastical History.

As it is the sincere wish of the Editor to promote pure religion and virtue, to disseminate the truths of the gospel, and to increase evangelical knowledge amongst his fellow citizens, he hopes that none of his subscribers will make waste paper of these

To a Young Minister of the Gospel.

sheets—the twelve numbers will, if preserved, make a respectable volume; they may be sent to a book binder, or put under a strong domestic cover—the rising generation may peruse them with pleasure, and they may be of use for many days. And that God may make them a blessing to every person who may read them; is the sincere prayer of your servant in the bonds of the Gospel.

JOHN JENKINS.

P. S. As several months have elapsed since the publication of this paper was intended by the editor, and expected by his patrons; he feels it his duty to inform them, that this delay was occasioned by several circumstances beyond his control; but he has now reason to hope, that the numbers will be regularly published in future.

To a Young Minister of the Gospel.

LETTER I.

Dear Sir—Having attentively considered the contents of your letter, and the request therein contained; I cannot but condole with you, that your temporal embarrassments leave you but little leisure for reading and study; but let me advise you not to be discouraged; improve that little leisure to the best advantage, in studying the Holy Scriptures, which alone will afford you a rich and inexhaustable fund of wisdom and knowledge; it is from this sacred fountain, and from this alone, you are to draw all your discourses, both practical and doctrinal; therefore, make the holy scriptures not only your chief study, but be careful to regulate your conduct and conversation by this holy directory; you must not only store your memory with these holy precepts,

but you must have them deeply engraved on your heart, and shine forth in your life and conversation.

Be careful not to explain any one text or passage of scripture so as to contradict, or in any degree clash with any other; and in order that you may have a criterion whereby to try your doctrines, I shall here lay down two positions, which are so firmly supported by the scriptures, that I have not heard of any person professing to believe the Bible, who has been hardy enough to deny either of them; yet, there are many who hold and preach doctrines which are inconsistent with the one or the other.

Position 1st.—That every soul who shall be happy enough to obtain heaven, shall justly ascribe the whole glory and merit of their salvation, from first to last, to the free, sovereign and unmerited grace of God, thro' Jesus Christ our Lord.

Position 2d.—That every soul who shall be banished into hell, will be properly and justly, the cause and instrument of their own condemnation, and God and his throne be guiltless of their blood.

These two positions, which will stand as firm as two brazen pillars, and which are in unison with the whole tenor of the scriptures, and analogy of faith, are never, for a moment to be lost sight of, by the preacher who desires to preach the truth as it is in Jesus; and if you, *my friend*, keep sight of them, you cannot fall into any considerable error in faith, or in practice.

With your particular inquiries I am pleased; they prove to me that you have a mind anxious to obtain necessary and useful know-

ledge, you are desirous to enquire, 1st. What was the form and discipline of the primitive churches, which were planted by the Apostles? 2d. How long did these churches retain their primitive purity? 3d. By what means they apostatized from their primeval order? 4th. How far did this apostasy extend? 5th. What measures have been adopted for their reformation, and how far has that reformation advanced? 6th. What will be the probable state of the church under the millenium reign of Christ. In these enquiries you might obtain better and more particular information, by studying the scriptures and some of the best ecclesiastical historians, with the writings of some of the apostolic fathers: But as it seems you are lacking, both of books and time, I shall write in the best manner I am capable, on the subject of each of these enquiries briefly, by way of letter; which will be more convenient for us both, as I have as little time to write, as you have to read.

It was evidently the grand design of our lord and saviour Jesus Christ in coming in the flesh, and in the promulgation of his glorious gospel, to gather from amongst all nations a spiritual kingdom* to the glory of his grace; in whose hearts he would rule and reign by his word and spirit,† and through whose means and instrumentality he would perpetuate the blessings of his gospel to the end of the world. This kingdom or church includes all that ever were, are, or may be saved, and is called in

scripture the body of Christ.*—In this body is comprehended, 1st. All the saints already glorified in heaven, called the church triumphant. 2d. All those in a state of warfare on earth, called the church militant; and 3d. All those who yet may be converted to the end of the world, called the invisible church.

But as our Lord well foreknew that his believing children would be widely dispersed among the nations of the earth, he no doubt directed his apostles to form them into as distinct and separate bodies as convenience would suggest; these bodies, thus organized, were denominated churches, [*Ecclesia*] which signifies assembly or congregation; hence churches for the worship of the true God arose at Jerusalem, Samaria, Antioch, and in every country throughout the widely extended Roman empire by the preaching of the apostles and their companions.—These churches were (as far as human prudence could discriminate) inaccessible to the wicked, and entirely separate from the world†—They also were entirely independent of each other, as far as it respected government or ecclesiastical jurisdiction.

The qualifications for membership in these churches appears to have been repentance of sins, and faith in the Lord Jesus Christ, and after being solemnly baptized, were by free and voluntary consent, admitted into the assembly of the saints.

But as no society, civil or religious, can subsist without officers and government; we shall here enquire, first into the officers, and

* Dan. II 44—VII 14—IV 3, 34.

Micah IV 1, 7.—John XI 57—

XVIII 36. Titus II 14. 1 Peter II 9.

† Jerem. XXX 31, 37.

* Ephes. I 22, 23. Colos. I 18.

† Acts XXX 9. 2 Cor. VI 17.

secondly, into the discipline and government of those primitive churches—but think it necessary, in this place, to take notice of a mischievous error which it appears several great and wise men have fallen into, I shall give you the words of Doctor MOSHEIM, Cent. 1st, part II, chap. II, sec. v.

“Neither Christ himself, nor his holy apostles, have commanded any thing clearly or expressly concerning the external form of the church, and the precise method according to which it should be governed. From this we may infer, that the regulation of this was, in some measure, to be accommodated to the times, and left to the wisdom and prudence of the rulers, both of the state and of the church. If, therefore, it is true that the apostles acted by divine inspiration, and in conformity with the commands of their blessed master, (and this no christian can call in question) then it follows, that, that form of government which the primitive churches borrowed from that of Jerusalem, the first christian assembly established by the apostles themselves must be esteemed as of divine institution. But from this, it would be wrong to conclude that such a form is immutable, and ought to be invariably observed; for this a great variety of events may render impossible.”

Here take notice, that the learned Doctor, after acknowledging that, the form of government of the apostolic churches was of divine institution; he takes the liberty to have it altered according to time, and circumstance—the Roman Pontiff could not have done more; but the good man had a party to serve, and a hierarchy to defend.

The officers of the primitive churches were of but two orders, namely Elders, [*Presbyteroi*] or as the same men are often called Bishops [*Episcopoi*] and Deacons; the first were to preach the word and administer the ordinances, and the second were to attend to the secular concerns of the church; but both orders were governed by the church, and acted under her direction: But as the scripture seems to point out some rule and government to be exercised by these officers, it may be well to consider, what this rule or authority was; and this appears from scripture and reason, to be no other than the rule, and authority of love and duty to God and Man; for what other authority could the Elder or Bishop of a christian assembly have in a country where the laws were against their religion, and the heathen magistrates active and zealous in finding out and punishing the christians.

The government of these primitive churches was (to use a political term) purely democratical, that is, the whole government of the church was lodged in the body collective, consisting of the apostles, elders and deacons”—the people were undoubtedly the first in authority, for the apostles shewed by their own example, that nothing of moment was to be carried on or determined, without the consent of the church, it was therefore the church by her suffrage, that chose her own officers*—they judged the qualifications of, and received their own members,†—they settled all such disputes or controversies as arose among

* Acts I 23—VI 3, 6.

† Rom. XIV 1—XVI 1, 2.

themselves*—they excluded from fellowship in the church, such members as acted disorderly or immorally; and restored to fellowship the penitent backslider†—in fine, they had the sacred scriptures for their rule-book and directory, and decided such questions as came before them by the suffrage of the members present, as appears, in the case of the incestuous Corinthian; the punishment or censure which was laid on him was inflicted of many [*upo ton pleionon*] of the more, or major part, and plainly implies a decision by a majority.

I shall conclude this letter with a few quotations from the learned ecclesiastical historian, Dr. Mosheim, which I think will cast a further light on the subject:

“Such was the constitution of the christian church in its infancy, when its assemblies were neither numerous nor splendid. Three or four presbyters, men of remarkable piety and wisdom, ruled these small congregations in perfect harmony, nor did they stand in need of any president or superior to maintain concord and order where no dissensions were known. But the number of the presbyters and deacons increasing with that of the churches, and the sacred work of the ministry growing more painful and weighty, by a number of additional duties, these new circumstances required new regulations. It was then judged necessary, that one man of distinguished gravity and wisdom should preside in the council of presbyters, in order to distribute among his colleagues their several tasks, and to be a centre of

union to the whole society. This person was, at first, styled the angel,* or messenger of the church to which he belonged; but afterwards was distinguished by the name of *Bishop* or *inspector*; a word borrowed from the Greek language, and expressing the principal part of the episcopal function, which was to inspect into, and superintend the affairs of the church.

“Let none, however, confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages. For, though they were both distinguished by the same name, yet they differed extremely, and that in many respects. A bishop during the first and second century, was a person who had the care of one christian assembly, which at that time, was generally speaking, small enough to be contained in a private house. In this assembly, he acted not so much with the authority of a *master*, as with the zeal and diligence of a faithful *servant*. He instructed the people, performed the several parts of divine worship, attended the sick, and inspected into the circumstances and supplies of the poor. He charged indeed, the presbyters with the performance of those duties and services, which the multiplicity of his engagements rendered it impossible for him to fulfil; but had not the power to decide or enact any thing without the consent of the presbyters and people. And though the episcopal office was both laborious, and singularly dangerous, yet its revenues were extremely small, since the church had no certain income, but depended on

* *Mat.* xviii 15, 17. *1 Cor.* vi 1, 5.—† *1 Cor.* v 13. *2 Cor.* ii 10.

* *Rev.* ii 3.

the gifts and oblations of the people, which were, no doubt inconsiderable, and were moreover to be divided between the bishop, presbyters, deacons, and the poor.*

The set time for the church to meet for worship, was the first day of the week; the place was generally a private house; there certain portions of the holy scriptures were read and expounded; prayers were offered up to God; short discourses or exhortations, were delivered; hymns were sung, and the ordinance of the lord's supper administered.

"Every christian," (says Mosheim) "according to their circumstances, brought with them their gifts, and offered them as it were, unto the lord. Of the bread and wine presented in these offerings, such a quantity was separated from the rest, as was required in the administration of the lord's supper; this was consecrated by certain prayers pronounced by the bishop alone, to which the people assented, by saying *amen*. The holy supper was distributed by the deacons; and this sacred institution was followed by sober repasts, which, from the excellent end they were designed to promote, were called *agape*, or feasts of charity.†

"The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font. At first, it was usual for all who labored in the propagation of the gospel, to

be present at the solemn ceremony; and it was also customary, that the converts should be baptized and received into the church by those under whose ministry they had received the christian doctrine; but this custom was soon changed. When the christian churches were well established and governed by a system of fixed laws, then the right of baptizing the christian converts was vested in the bishop alone. This right, indeed, he conferred upon the presbyters, and the *chorepiscopi* or country bishops, when the bounds of the church were still further enlarged, reserving, however, to himself the confirmation of the baptism administered by a presbyter.**

Thus, sir, I have given you a concise view of the christian churches planted by the apostles and their companions, agreeably to the commission and directions of their divine master; by which you will discover that these churches were considered as distinct and separate bodies of professing believers, independent of each other, as it respected any ecclesiastical jurisdiction, scattered over a vast extent of countries and nations, connected together by the bonds of love, in the fellowship and unity of the gospel, and yielding obedience to the laws of Jesus Christ, who was their only king and head, and the center of their union; they continued steadfastly in the apostles' doctrine and fellowship, in breaking the bread, and of prayers.

But the length of time they retained this primitive purity, I shall make the subject of another letter.

* Mosheim's Eccl. Hist. Cent. 1, Part II, Chap. II, Sec. XI & XII.

† Mosheim's Eccl. Hist. Cent. 1, Part II, Chap. IV, Sec. VII.

* Mosheim's Eccl. Hist. Cent. 1, Part 2, Chap 4, Sec. 8.

Description of a Pernicious Disorder.

There is a very pernicious disorder prevailing in our country; the origin of which is very ancient, and has in every age of the world done much damage to the human family; we think it expedient at this time to warn our fellow men, of the direful prevalence of this fatal complaint.

This mischievous malady, has very rapidly spread its ravages in our country, within a few years past; and has infected a certain proportion of all ranks and orders of our fellow citizens, in a greater or less degree—both the rich and the poor, the bond and free, the young and the old; it prevails mostly amongst the males; but it is, indeed, reported, that, many of the tender sex have caught the infection. It is not confined to any particular time or season of the year; but prevails and spreads its baneful influence, all the year round, and probably sends more unhappy victims to a premature grave than any other disease whatever; besides which there are many deplorable effects which daily flow from this deadly contagion; to enumerate the whole of which, would fill a volume: we shall only attempt, at present, to give our readers a short sketch of the most prominent. In the first place, during its paroxisms it suspends the reason, turns the rational creature into a madman, and the wise man into a fool, which renders him liable to commit every kind of folly, madness, and extravagance; besides which, it occasions loss of time, loss of property, loss of health, loss of reputation, and loss of friends; it subjects its unhappy victims to various vexations, distresses, temptations and poverty; it makes many helpless

orphans and poor distressed widows; finally, (if persisted in) it brings on a premature and miserable death, and involves the immortal soul in sin-guilt and misery in a never-ending eternity: but by what name shall we call this insidious destroyer of our species? His name is called, Inebriety, Intoxication, alias Drunkenness.

CAUSES, 1st. A want of solid reason and sound judgment accompanied with a weak debilitated mind incapable of reflection.

2d. A vitiated appetite, and impetuous passions unrestrained by wholesome discipline and good self government.

3d. The useless and graceless custom of greedily swallowing dram after dram, and drink after drink; without considering its effects.

4th. The infection is very often taken by frequenting the company of, and associating too much with infected persons.

SYMPTOMS, 1st. An inordinate desire, and a greedy hankering after intoxicating liquors accompanied with frequent intoxication.

2d. A want of fortitude, and firmness to resist a present temptation; proposed reformatations, followed by frequent relapses, accompanied with an uneasy and restless mind when you are out of spirits, and desire to send for it, or to go where it is.

3d. When it seems to you hard to consent to refrain from the frequent use of it, and when you use it you seldom escape intoxication, this is a very unfavorable symptom.

4th. When you feel determined to continue in habitual practice of using it; this is a fatal symptom. Then follows a stinking breath, a bloated face, redness

of eyes, a delibitated system, and a rupture of the blood vessels; which often terminates a wretched existence.

REMEDY, 1st. The patient must forever refrain from the improper use of every kind of intoxicating liquors, especially ardent spirits. This he must do deliberately, calmly, and soberly; not confiding in his own strength but humbly seeking the assistance of divine grace, by prayer to God, and watchfulness against temptation, with all humility meekness and perseverance.

2d. He must forsake the company, and conversation of persons who are infected with this dreadful disorder, and endeavour to associate with wise, sober, and pious men; this will be the means of his escape from many temptations.

3d. He must avoid idleness, and employ his body, or mind, in some useful occupation labor or study; this will engage his mind wean him from folly, and engage him in the pursuit of better objects.

4th. And above all, we would earnestly recommend, that he seriously and attentively, read the word of God; attend on worship, and become an earnest seeker of the kingdom of God and his righteousness, in so doing he will cease to do evil, and learn to do well; but if any slight our counsel and are determined to persist in the improper use of intoxicating liquors; let them remember, that, we are not answerable for the consequences.

REVIVALS.

In Newport, Rhode Island.

The first visible appearance of the reformation in this place, was

about the middle or latter part of March, although it was evident there was a seriousness on the minds of a number, some time previous to this. For a long time before, religion was at a very low ebb; but, glory be to the name of the Lord, he heard the united prayers of his people, and visited them by the outpourings of his Holy Spirit. The Sun of Righteousness has indeed risen with healing in his wings. About the time above stated, religious meetings commenced, as it were, almost simultaneously. Meetings were now held every evening in the week, and frequently two or three times a day, and generally numerous attended. Backsliders have been reclaimed, and bro't to rejoice in that Saviour whom they had slighted. The work does not seem to abate, but rather increase. It has something of the appearance of the apostolic days, when many were converted to the Lord.

It is a fact worthy observation, that Mr. Eddy, pastor of the first Baptist church, has administered the ordinance of baptism, since this reformation commenced, four different times, and the three first times he baptized at each time, seventeen persons, five men and twelve women. There were 25 persons baptized the last time, which took place on the last lord's day, at 9'clock in the morning.—The season was remarkably pleasant, and attended by a very numerous and respectable assembly, perhaps more so than was ever witnessed on any similar occasion in this town. You may rely upon the following statement to be correct: Mr. Eddy, of first Baptist church, baptized 75, candidates 6; Mr. Elton, second do. do. bap-

sized 60, candidates 6; Mr. Green, fourth do. do. baptized 38; Mr. Burdick, Seventh Day Baptist, do. 2; Mr. Webb has received into class, in the Methodist meeting, 60 members, 7 of whom have been baptized by immersion; Mr. Hitchcock informs me that six members have joined his church, and seven candidates are to be received.

Extract of a letter from a gentleman in Maury County, (W. Tennessee,) dated 18th September, 1820.

"The greatest revival of religion prevails here that I have ever heard of. I have heard of many meetings, at which, from 50 to 200 persons professed to have obtained a hope; these are Methodist camp-meetings.

"On Saturday last the [Baptist] church where I live, opened a door to receive experience, and continued till evening—they met next morning at 9 o'clock, and continued until 12; then appointed a committee to withdraw and hear experience, (while the congregation attended to divine worship,) which sat through the day, and many then waiting an opportunity [to relate what God had done for their souls.] Amongst the Baptists, there is very little noise—Methodists are all noise and fire, while the Presbyterians appear to have little in the matter. The [Baptist] church near me has received 125 in the last six months, and the work appears to be on the increase."

Extract of a letter dated Nashville, (Tenn.) Oct. 3, 1820.

"It must gratify every friend of the Redeemer to learn, that a Revival of Religion, unpreceden-

ted in this section of the Union, is now spreading thro' this country. It commenced last Spring, and has been increasing ever since. During that time, some hundreds have been added to the Church of our Saviour within a circle of fifty miles from this place. It has been confined to no particular sect; Presbyterians, Methodists, Baptists, &c. have all been blessed with the outpouring of the Heavenly Spirit. The Baptist who a few months since were hardly known, have increased rapidly. The Rev. Mr. Vardeman, of that sect, from Kentucky, an eloquent and evangelical preacher, has laboured in this vicinity for some time past, with great success. On the 24th ultimo, twenty persons were baptized a few days since, at Franklin, a small village about twenty miles from this, and numbers more, at different times and places. In this town, and its immediate vicinity, a considerable number have been added to that Church. Notwithstanding the unparalleled pressure of the times, a handsome sum has been subscribed, for the erection of a large and commodious building for the accommodation of the Baptists. It is commenced, and will shortly be finished.

DUDLEY, MASS.

From a Providence Paper.

About the first of November, 1819, there appeared some movement among the people. Christians were solemnly engaged in prayer to Almighty God, for the salvation of immortal souls. Many who previously had been careless and secure in sin, now began anxiously to enquire what they should do to be saved. Our place

of worship was crowded with an attentive audience, who listened with profound solemnity to the dispensation of the word. From every appearance, we had reason to expect there would soon be numbers added unto the Lord.— There were a few who had previously entertained a hope, who had been living in neglect of duty, now came forward and made public profession of religion. There were also several persons who professed a hope, that God for Christ's sake had pardoned their sins. But in the midst of our high expectations, for reasons best known to the great Head of the Church, these good appearances began gradually to disappear.— We were now exercised with fearful apprehensions, lest the good Spirit was about to leave us; yet, we were not entirely destitute of hope, knowing that it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. Jehovah has declared that he will not give his glory to another; hence his purposes are usually different from the purposes of the sons of men, that no flesh should glory in his presence.

As he was pleased apparently to disappoint us in our expectations in the first instance, so he was pleased to dispel our fears in the last. About the first of January, 1820, the work again revived in the east part of the society, at a factory village called Slater's Factory. Its first appearance in the above mentioned village was peculiarly interesting. A girl about 14 or 15 years of age, whilst under the preaching of the word, was seriously impressed with a view of her lost condition as a sinner, guilty in the sight of God. For a number of days she felt the

weight of guilt, and almost concluded her case was hopeless.— But in the last distressing hour, the lord displayed delivering power, and spoke her sins forgiven. No sooner had she an evidence of her acceptance with God than she began to invite her mates to "come and taste, and see how good the Lord is," and her invitations were not in vain, but were the apparent means of inducing a number to seek the Lord. Religion now became the common topic of conversation in the village, and those who were not in heart friendly to our Jerusalem, were asking, what meaneth this?

Meetings were held about every evening for prayer and preaching, and scarce a meeting but some new born souls were lisping forth Immanuel's praise, saying, "come near all ye that fear the Lord, and I will tell you what he has done for my soul." This work continued about six or seven weeks, and then gradually declined. The converts were solemnly engaged, but manifested no frantic zeal. In relating their experiences, they generally seemed to have consistent views of the law of God, as being by it condemned, and if they were ever saved it must be by sovereign grace through Jesus Christ. During this revival there have been 26 added to our church by baptism. In the before mentioned village, out of one hundred souls, including small and great, there have been as we hope in charity above thirty instances of conversion. This is the Lord's doing and its marvellous in our eyes.— Surely, we may say with the greatest propriety, what hath God wrought. The work has been confined to no particular age or

class of people, but both old and young, from the child of 9 years to the parent of 60, have been the subjects of converting grace.

I would observe with sentiments of peculiar pleasure, that during the present revival, amongst the several ministers of several denominations who have preached here, the greatest harmony has been exhibited.

Dudley, Mass. Aug. 3, 1820.

ORDINATIONS.

On Friday, July 7th, 1820, at Strawberry Meeting-house, Pittsylvania County, Va. by a Presbytery appointed by the Roanoke Baptist Association; brother Orson Martin was ordained to the sacred office of a Minister of the Gospel. Being duly examined by the Presbytery, and having given satisfactory answers to the necessary questions proposed, he was solemnly set apart, by fasting, prayer, and the laying on of the hands of the Presbytery, a solemn charge was then delivered, and the bible presented as his guide and directory, which was followed by the right hand of fellowship by all the members present; it was a very affecting scene; the congregation was respectable and attentive, and we hope, were favored with the divine presence.

On Sunday, 24th of September, 1820, was set apart to the office of a minister of the Gospel, brother Jacob Creath, (son of the Rev. William Creath of Mecklenburg County, Va.) who is dedicated to the service of the sanctuary of his God at an early age. This ordination was performed at Country Line Meeting-house, Caswell County, North Carolina, by a Presbytery appointed for that purpose by the Country Line Bap-

tist Association. After a satisfactory examination, he was solemnly set apart, by fasting, prayer, and the imposition of the hands of the Presbyters, the important charge was then delivered, followed with the right hand of fellowship by all the brethren present; the audience was numerous and attentive—we hope the great head of the church favored the work with his divine approbation.

At Harmony Meeting-House, Orange County, State of North Carolina, on Sunday, October 29, 1820, was set apart to the sacred office of a minister of the Gospel, brother John Campbell; by a presbytery appointed for that purpose by the Country Line Association. The examination took place on Saturday evening; the usual questions proposed were satisfactorily answered. On the Lord's day, at 11 o'clock, Elder George Roberts delivered the Ordination Sermon, from 2 Tim. II, 15.—“*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*” After which, the above named brother was solemnly dedicated to the work of the ministry, by fasting, prayer, and the laying on of the hands of the Presbytery; the bible was then impressively delivered with a solemn charge; which was followed by the right hand of fellowship by all the brethren present; the service was concluded with a discourse by Elder John Jenkins, of Virginia, who, being present, assisted on the occasion. The audience was respectable, attentive, and solemn; and we hope the great head of the church, gave approbation of the duties of the day.

Go forth ye heralds of the cross.

Go forth in the strength of the Lord God, making mention of *his righteousness*, and of his only; may ye hear the sound of your master's feet behind you; may ye be the happy instruments of turning many to righteousness; and, having finished your course with joy, may ye "shine as the stars for ever and ever." *Amen.*

From the Religious Intelligencer.

WORD TO THE WISE AND UNWISE.

Reader, whoever thou art, young or old, mean or honorable, consider the few following sentences with attention; you will not be long detained, and cannot be more profitably employed. You are a mortal: in a few short days or years, your body will be with the clods of the valley, and your soul will be in a state of happiness or misery, never to be reversed.— You are a sinner: and if not believing in Jesus Christ, and thus born again by his word, you are a child of wrath, and to you, in this situation, the hour of death must be the entrance to everlasting torment: is any thing of equal importance with attention to this? What are all the big vain pursuits in which you are engaged, compared to this momentous concern? You are a breaker of that law of the Most High, which requires perfect obedience, that law which curses the transgressor to death eternal, Gal. iii. 10, &c. Know you not that you have disobeyed it? Let conscience speak, that faithful though unacceptable monitor. But perhaps you are like an old Pharisee, thinking to live by your own works, and boasting that you are not as other men.— Alas! what are you about? rejecting the righteousness of Christ, despising the grace of the gospel,

and making the living GOD a liar, by disbelieving his faithful word. Are these the works on which you found your hope?

In this accepted time, and day of salvation, hear the glad tidings of grace and mercy. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; John iii. 16. The Almighty Son of God came to redeem those that were ready to perish; for such he shed his precious blood; and when he rose from the grave, leading captivity captive, the Father gave assured proof that he was pleased in what he had done; Heb. x. 5, 6, 7, 11, 12. Behold the good news is proclaimed to all men, of every character, of every kind! and this is the declaration of the God of truth, "He that believeth shall be saved, but he that believeth not, shall be damned"; Mark xvi. 15, 16. Whosoever thou art, give ear unto this: Hear for the time to come, while the day of salvation continues, and whilst thou art yet in the land of hope. Soon shalt thou stand before the judgment seat of Christ, and in that solemn day, it will tremendously appear that no man can neglect or despise this gospel and prosper. Alas! dreadful then will be the ruin of those who have rejected the counsel of the Most High. O reader, may the Lord in his mercy prevent this from being the case with thee.

"The author once heard a sermon which had for its text, "Ye are the salt of the earth." The preacher, a really good man, but wanting discretion, not contented with the simple application of a figure, instead of a general allu-

sion to the powerfully penetrating and correcting nature of this mineral;—instead of observing that salt was used in all the ancient sacrifices, indulged himself in a wide range, chemical and culinary, of all the properties of salt, devoting a separate head to each quality. A long discussion on its antiseptic properties, its solution and neutralization, led to rather a luxurious exhibition of the relishes it communicates to various viands. On the whole, the discourse seemed better adapted for an audience composed of the authors of the *Pharmacopæia*, or a society of cooks, than for a plain, untechnical congregation,"

[*Hannah More.*]

QUERIES.

Query, No. 1.—Our Lord and Saviour said to Nicodemus, John III, 5—"Verily, verily, I say unto thee, except a man be born of the water and of the spirit, he cannot enter into the kingdom of God."

What are we to understand by being born of water?

What are we to understand by being born of the "spirit?"

What is the proper signification of the term "Kingdom of God."

Query, No. 2.—Some of our correspondents will oblige us with an exposition on Peter III, 19, 20, 21.

OBITUARY.

Departed this life, at Harmony Hall, Orange County, N. C. on Friday evening the 10th November 1820, Miss Elizabeth F. Sawyer, daughter of the late Capt. Willis Sawyer, of Bertie County, in the 22d year of her age. In this young damsel were combined, every amiable trait of charac-

ter to endear her to all who were acquainted with her. She was furnished by nature with a meek and conciliatory temper, rendered eminently lovely and excellent by the possession of the fruits of the spirit. She made a public profession of religion, and joined the Baptist Church at Lynches Creek about five years ago; She exhibited in life the character of the Christian and exemplified in death the excellency of that support which religion affords: Amidst the pains and ravages of a lingering disease, she was not heard to murmur or complain against the dispensations of providence. At the near approach of death, she said that, she was entirely resigned to the will of God, that she was not afraid to die; two days before her exit, being in extreme pain, and labouring with great difficulty of breathing, she appeared for a little time to have a short respite, her mind was (no doubt) engaged on divine things, and had some heavenly vision, for, a smile was on her countenance, and she was heard to say many things respecting the "babe of Bethlehem" the message of the angels to the sheperds—his star in the east—his mission into the world—his meeting the woman of Samaria at the well—and then in an extacy said "yes! I can drink of that water." A few hours after (all in a rapture) she began again to praise God; her uncle and aunt, with whom she had lived for many years, being out of the room, that moment return'd; she reached out her feeble arms, clasped them round the neck, and exclaimed "O! my dear uncle, my dear aunt, help me to praise God." to her weeping sister, "O! my dear sister,

dont weep, but rejoice, help me to praise God." To the friends around she gave her hand, and said. "I desire to talk, and say much to you, but I am too weak. Her last words she was heard to say (when all were silent) "who is that singing," and in a few minutes fell a sleep, in the arms of Jesus.—To her friends and relations her death may seem a dark providence: But when by faith they penetrate the veil, whither Christ the forerunner of his disciples entered, the vision is glorious and luminous.

'Tis finish'd, the conflict is past,
The heaven-born spirit is fled;
Her wish is accomplished at last,
Her body's entomb'd with the dead.

The months of affliction are o'er,
The days and the nights of distress;
We see her in anguish no more,
She's gained her happy release.

No sickness, nor sorrow, nor pain,
Shall ever disquiet her now;
For death to her spirit was gain,
Since Christ was her life here below.

Her Soul has now taken its flight,
To mansions of glory above;
To mingle with angels of light,
To dwell in the kingdom of love.

The victory, she has obtain'd,
She's gone, her dear Saviour to see,
Her wishes, she fully has gain'd,
She's now where she longed to be.

The coffin, the shroud, and the grave,
To her were no objects of dread;
On *Him*, who is mighty to save,
Her Soul was with confidence stay'd.

Then let us forbear to complain,
That she has thus gone from our sight;
We soon shall behold her again,
With new, and redoubled delight.

A HYMN BY KRISHNU,

The first Hindo baptized in Bengal, now a preacher of the Gospel.

TRANSLATED BY THE REV. MR. WARD.

O THOU, my soul, forget no more
The FRIEND who all thy misery bore;
Let ev'ry idol be forgot,
But, O my soul, forget HIM not.

BRUMHU* for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor HIM forget, who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In HIM, and he himself is thine;
And canst thou then, with sin beset,
Such charms, such matchless charms, forget?


Ah! no—till life itself depart,
His NAME shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus in the skies.

Ah! no—when all things else expire,
And perish in the general fire,
This NAME all others shall survive,
And through eternity shall live.

* *The Hindoo name of the ONE GOD.*

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